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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

SIGNIFICANCE OF THE AHMADIYYA MOVEMENT

[The impression has been assiduously sought to be created among Muslim intelligentsia by a certain class of interested persons that the Founder of the Ahmadiyya Movement has disrupted the solidarity and stability of Islam by founding a new movement within it. We have endeavoured to rebut and refute this totally baseless charge in the March issue of the *Review of Religions*. To reinforce our arguments given in the said article we give below a part of a speech of the present Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, to show that the Ahmadiyya Movement has done a great service to Islam by presenting its fundamental principles and teachings in a form incapable of being assailed and acceptable to any impartial student of religion. The bogey of the Ahmadiyya Movement having caused Islamic disintegration is the product of "a philsopher's" fevered imagination or else it proceeds from dirty political manœuvring. —*Ed.*]

Unity of God

The very first question relating to religion is the "Unity of God". If a religion does not contain a true conception of God, it cannot claim to be a religion at all. At the time of the advent of the Promised Messiah, the Founder of the Ahmadiyya Movement, the realization of the Unity of God had entirely disappeared from the world. Every religion, no doubt,

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loudly claimed to preach the Unity of God, but the real significance of this doctrine had never before been so completely lost sight of. The expression "Unity of God", either covered a multitude of polytheistic ideas, or signified, at most, belief in the existence of One God. The Promised Messiah drew attention to the fact that God did not raise prophets for the object merely to propagate the doctrine that there is no God beside Him, for the acceptance of this doctrine alone can make no deep impression on a man's life. The object was, that man should so regulate his life in conformity with the doctrine of the Unity of God as to lead him to moral and spiritual perfection, that is to say, he should love no other thing or being with a love greater than that which he entertains for God, and should place his whole trust and reliance in God, and should not regard any other thing or being as having any control over his affairs. A person who believes in the Unity of God in this sense and acts upon such belief is bound to experience a moral revolution. All sins and weaknesses in the world proceed from two causes, either because a man loves an object, with such intense love that he regards his existence as useless without it, or because he regards an object as so injurious and hateful that he imagines his salvation depends upon its destruction, and this unreasonable excess of love or hate leads him to do things that are incompatible with purity. But a person whose faith in the Unity of God is perfect, prefers not the love of any other object or person to his love for God, and hates nothing so intensely as being led away from God. To such a person sin becomes an impossibility, and this is the true doctrine of the Unity of God, which is the real object of religion to teach, and not the mere lip profession of the existence of One God, which can neither please God nor have any practical effect on a man's life.

Relationship between Man and his Maker

Next to the doctrine of the Unity of God, the question which most affects man's life is the question relating to the relationship subsisting between man and

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his Maker. How do I stand towards my Maker and what goal has He, out of His personal love towards me, appointed for me since the moment of my birth, are questions which deeply affect every aspect of a man's life. A true comprehension of these questions opens the doors of righteousness to a man, and an error concerning these questions locks on him the doors of advancement. The Promised Messiah found mankind labouring under misapprehensions in respect to these questions also, and laid them under grateful obligations by leading them to a true comprehension of them. He explained that the object of man's existence is unbounded and unlimited advancement, and it is therefore inconceivable that God should Himself have defeated the object for which He had created man. Man is not born with shackles which he cannot break, and God never shuts on him the gates of liberty—it is man himself who does that by his own action. Nay, when man has thus shut himself out, God provided means whereby the gates may again be opened to him. He further explained that all men stand in a similar personal relationship towards God, and that He does not act the part of a step-father to any of them. Even the greatest of prophets and reformers are, in their relationship towards God, no more than men, and the gates of progress and advancement that are opened to them are open to all mankind. God does not permit an intermediary between Himself and His creatures. All prophets occupy the position of guides, but none of them can serve as an intermediary, for the welfare of the prophets and of those for whose guidance they are sent is equally dear to God. One may, on account of his purity and righteousness, attain nearer to God than his fellow creatures, but however near he may be and whatever eminence he may possess, he cannot shut the gates of advancement on others. It is open to every man at all times to attain to the highest point of spiritual advancement; the gates of Heaven are opened to all those who knock.

God's attributes not liable to suspension

The Promised Messiah next removed the misconception which had become common to the whole of mankind

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that the manifestations of the Mercy and Grace of God had been confined to the past ages, and that the gates of His bounties were now shut upon mankind. He pointed out that it was a sin and an impertinence to believe that any of God's attributes at any time were liable to suspension. A living organism must exhibit signs of life. As it is the sign of a living creature that it must go on absorbing into its system life-giving matter, so it is the sign of a Living Creator to cast the reflection of His Life-giving attributes on His creatures. So that if there exists a Living God, we ought to be able constantly to perceive the quickening effect of His attributes in the world. To imagine, therefore, that the Grace and Bounty of God were limited to the past ages and do not continue in the present age is tantamount to a belief that God has lost the Spirit of Life and is now left like a thing dead. But He is ever Perfect and His attributes are not liable to any manner of decay. God speaks to His servants to-day as He spoke to them in ages past; He hears their prayers to-day as He heard them in the past; He manifests His signs to-day as He was wont to manifest them in the past; and He continues to cast on the hearts of His servants the reflection of His Holiness as He did in the past. The belief that He no longer manifests these attributes is the result of an estrangement between God and mankind which, in its turn, is attributable to the fact that the various religions have ceased to possess those life-giving qualities with which they were originally endowed, and the professors and advocates of those religions have, in order to conceal this loss, promoted the belief that the world does not to-day stand in need of witnessing the manifestations of God's attributes, as it did in days of old. But do we find that the people of to-day have a greater love for, and more sincere belief in, God, and are more ready and willing to sacrifice their habits, customs, desires, ideas and their very lives for the pleasure of God than those to whom such manifestations were vouchsafed? Even if it were admitted that the people of to-day have a stronger faith in and greater love for God than Moses, Elias, David, Isaiah, John, Jesus, Krishna, Muhammad,

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and their followers, it would not follow that the world does not stand in need of the manifestation of God's attributes, for such manifestation is not merely a means of creating in men's minds belief in the existence of God, it is in itself the goal of human existence. No doubt beauty creates love, but there is no doubt either that love makes a lover still more eager to behold the beauty of the beloved, and the only reward of love is to bring the beloved nearer to the lover. So that, if men to-day have a greater love for God than those in ages past, they are the better entitled to behold the perfect manifestation of God's attributes, so that their love may find its satisfaction and their faith may be rewarded. What is the paradise of the true lover but the manifestation of the beloved? And, what is the reward of one distracted but nearness to his love? That religion can alone, therefore, claim to be the true religion through which God manifests Himself to-day as He did in ages past, and Islam is the only religion which makes that claim.

Definition and Nature of Revelation

A very serious misconception which prevailed at the time of the advent of the Promised Messiah, and which had undermined the foundations of all religions, so that the very essence of religion was being completely revolutionized as a result of which in place of the divine light of revelation were being substituted the ideas and conceptions of the human mind, was the entirely erroneous definition of revelation which had found general acceptance. Independence of thought and the length of time which had elapsed since the appearance of the last prophet had led the greater portion of the world to believe that revelation was mere inspiration of the mind. This was due, on the one hand, to a total cessation of revelation, and, on the other, to the idea that God could not speak in words as he was not a material Being and was not dependent upon material means like men. The Promised Messiah explained on the basis of his personal experience that revelation is conveyed in words and the mode of conveying is as certain and free from doubt as

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the talking of one man to another. He pointed out that unless revelation was conveyed in words it could not be entirely free from doubt and could not lead to perfect certainty. For, if inspiration is revelation, every man can fancy himself inspired and thus deceive himself and mislead mankind, as has actually happened in several instances since this erroneous conception of revelation has found currency. Revelation is intended to remove doubts and misconceptions, and if it is not conveyed in words, it opens still wider the doors of doubt and uncertainty, for there is then no means of distinguishing between revelation and the fancies of a man's own mind. The Promised Messiah explained that revelation is conveyed in words possessing extra-ordinary glory and majesty, and that a dialogue is possible between God and man in the same manner as between two men, so that a recipient of revelation attains to that degree of certainty which dispenses with any further proof or argument.

To the question whether God has a tongue with which He speaks, he made answer that God is not dependent upon material means for the expression of His will and pleasure, and that, as He has created the universe without material hands and can see without material eyes, so can He speak without the aid of a material tongue. Indeed, when we say God speaks, we do not mean that He speaks with a tongue, but that He directs such movements in Nature as express themselves in the form of words which are heard by the recipient of revelation. He does not Himself stand in need of words, but man to whom revelation has to be conveyed stands in need of them. The Promised Messiah not merely claimed that revelation is conveyed by means of words, he was able also to demonstrate it, for many thousands of persons who had benefited from his spiritual powers were able to receive such revelations, and the speaker has had this experience on several occasions.

By this exposition of the nature of revelation the Promised Messiah had laid the world under great

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obligations to him, for he has thus provided means for the checking of that dangerous onslaught upon religion which was sweeping away the authority of all revealed books under the explanation that revelation was mere inspiration, and has aroused such certain hopes of attaining to perfect realization which are sure to quicken the steps of the stragglers on the way.

Revelation not confined to one people

There is another important question which relates to the person of God and affects alike the relationship which subsists between God and man and that which subsists between man and man, *viz.*, which nations have been the recipients of revelation and on what principles were they selected by God to receive His revelation? Without the solution of this question, the reform which the Promised Messiah had attempted in relation to other questions relating to the Being of God, would not have been complete. With regard to this question he pointed out that, as God is the Lord of the whole Universe, His guidance could not be confined to any particular nation. As He is the Lord of all mankind and has equipped all of them with thinking minds, He could not deprive any nation of His guidance. As the Holy Quran says:—

"There is no nation but has had its warner."

God has sent His messengers among all nations and in all ages, and as the sun lights up the whole world, the light of revelation has ever lit up the darkest corners of the earth. If to-day we cannot discover the light of revelation among a particular people, it does not mean that no prophets have appeared among them, but that they have allowed their national traditions to die out. In pursuance of this doctrine he testified to the truth of Krishna, Ram Chandra and Buddha, the prophets of India, and Zoroaster, the prophet of Persia, and described the rejection of their claims as, in a sense, amounting to a denial of the universal providence of God. This is a doctrine which

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was not to be found among the teachings of any sect or religion, and, as a matter of fact, the majority of people believed that revelation had been confined to the founders of their respective religions, and even those who believed that revelation had been vouchsafed to people of other religons did so more as a sort of personal tribute to the founders of those religions on account of the services rendered by them to the cause of humanity than as a result of the acceptance of the doctrine of the universal providence of God. But the Promised Messiah demonstrated from the Quran that not only were those men the righteous servants of God whose services to humanity are recorded in history, but that the attributes and the Word of God alike bore witness to the fact that every nation, whether its traditions have been preserved or not, has had its prophet, and that to receive guidance through prophets was the right of humanity which God would never ignore. The extent to which this doctrine has opened to all nations the doors of the love of God, has placed the internal relations of mankind on a basis of concord and amity, and has secured the founders and righteous men of all religions against insult and abuse.

Prophets will continue to appear

On the other hand, the Promised Messiah pointed out that the human mind had developed gradually and that during different stages of its development an All-Wise Providence continued to reveal teachings suitable to each respective stage, till the time arrived when the mind of man had become fully developed and means of inter-communication between different sections of humanity had been perfected, and the world had in its advancement attained the stage when it might form one country and one nation. At this stage God sent the last law-bearing Prophet, *viz.*, Muhammad (on whom be peace and the blessings of God), with the last and complete code of revealed laws, *viz.*, the Holy Quran, which contains teachings suitable to the needs of every age. The doors of revelation and of spiritual advancement are, however, still open and will continue

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to remain open for ever. No new law shall henceforth be revealed, but such prophets as shall lay open the hidden treasures contained in the Quran and open to mankind the doors of Divine realization shall continue to arise, for no new law is required in the presence of a perfect code, and yet man is always in need of attaining to the realization of God. There can, therefore, be no new law, but the door of such prophethood as is attained by spiritual perfection is open and should remain open for all time, for God is as much our Providence as He was of our ancestors.

Quranic treasures are inexhaustible

The Promised Messiah was, however, careful to explain and laid emphasis on the fact, that the doctrine that the Quran was the last and perfect code of revealed laws, did not involve the consequence that man had reached the last stage of intellectual progress and could travel no further, for the human mind ever continues to advance along the path of progress, both in this world and in the next. On the contrary, he pointed out that the more perfect a book is the more it ought to help in the advancement of learning. With respect to the contents of a revealed book, he put forward this wonderful test, which has revolutionized the attitude of all seekers after truth toward revealed books, that the Word of God should be like the Work of God, and that as the latter is a treasure-house of unlimited secrets which mankind has not been able wholly to discover from the creation of the universe up to the present day, so the Word of God ought to be a treasure-house of inexhaustible learning and wisdom, for if they were to be exhausted one would be compelled to admit that God invested the material universe, which had to do with a limited portion of man's life, with inexhaustible treasures, but so limited the spiritual universe, that is to say, His Perfect Book, that its treasures were soon exhausted. This, however, is not so. The Quran contains treasures more numerous than those of the material universe, and these are laid open before all those who seek sincerely for them. Most

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people would derive intellectual pleasure from the contemplation of this new principle which thus widens the horizon of intellect to an unlimited degree, but I have put it to a practical test. The benefit which I have derived from the application of this principle to the study of the Quran fills me with an intoxicating joy. When I contemplate the extent of the field of learning which a study of the Quran reveals, the universe becomes a mere mote in my sight, for the whole of it cannot fill even a corner of the spiritual universe which the Quran displays before me. This miracle of the Quran is a powerful proof of its truth. However learned a man may be, he cannot beforehand provide for the needs and offer a solution of the problems of all future ages, for the circumstances of man are constantly changing, and who can guess through what conditions men may pass in the future, and what new sciences and learnings may discover which might necessitate the solution of entirely novel religious problems, and how far his intellect might develop and what kind of spiritual food he may require?

A book, therefore, that contains a complete code of teachings suitable to the needs of every age and provides a remedy for the ills and means for the moral and spiritual development of all ages, must be a book revealed by God, for it explains the philosophy of human development, and it is beyond the capacity of human reason to master the philosophy of the development of an ever-changing entity.

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MUSLIM EDUCATION

[By Mr. Abdul Majid Rau, B.A. (Cantab.)]

In his recent address as Chancellor to the Convocation of the Muslim University of Aligarh His Exalted Highness the Nizam expressed the hope that the graduates of Aligarh should be free from fanaticism and inspired with that tolerance and liberality of mind which is the first requisite of a good citizen. These qualities of toleration and liberal-mindedness are particularly required of the young men of the intelligentsia, who will be the leaders of the future in these days when communal strife and bitterness are doing so much harm in India. It is worth while, in these circumstances, to consider what are the educational conditions under which this spirit of broadmindedness and this catholic outlook can best be secured, and how our educational system may best be remodelled so as to enable it to serve this important purpose. There are not, we think, two views as to the desirability of inculcating in the youth of the country liberal and tolerant sentiments; the question is how this may be done.

There are unfortunately people, quite a number of them, who take the view that the only way in which education can be made to teach tolerance and catholicity is by making it entirely secular, and eliminating the religious element. Educationists and politicians who take this view are opposed to all religious education, and especially to sectarian educational institutions which they think result in dividing class from class and community from community. They would have the same educational institutions and the same education for all; and if at all morality or ethics are to be taught, they would have this done on the basis of a colourless theism, hardly distinguishable from agnosticism.

The Modern View

Educationists who take this view, however, are really behind the trend of modern thought which in the educational world is against a deadly and soulless uniformity; and would rather see different cultural types given the opportunity to

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expand on their own lines, just as individuals should be given the opportunity of developing their individual personality. Education should be an expression of the culture of the race or community concerned, and it cannot do this unless it is informed and inspired by religion, since culture itself is built on a religious basis. It is impossible to conceive of European culture except on the basis of the Christian religion ; and so in India Muslim culture cannot express itself in Muslim educational institutions save in terms of the Muslim religion.

Educationists in every country and in all ages have realized this need for founding education on a religious basis, and all that is really permanent in western educational institutions is of this type. To take the example of England, for instance, from which country we have taken many of our educational ideas and methods, the older universities and schools there are all of religious foundation, originally controlled by the Church and definitely teaching religion and even to-day definitely inspired by the Christian religion.

Sectarian Universities

There is nothing new in the idea of sectarian Universities like Aligarh, and sectarian Colleges and Schools like our Islamia colleges and schools. Even in modern England the need for such institutions is recognized, and while the Church of England has its great public schools at Eton, Harrow, Rugby, etc., Roman Catholics have similar institutions at Beaumont and Stonyhurst, and the Nonconformist at Leys, Millhill and Kingswood. These sectarian institutions are definitely informed and inspired by the religious beliefs of the sects concerned, but so far from separating Catholics, Anglicans and Nonconformists they teach them all to be god-fearing, patriotic Englishmen and citizens of the British commonwealth of nations. Indeed, the principle on which they have been founded is that a man is a better and a more patriotic Englishman, because he is a Christian and pious Wesley, Churchman or Catholic.

All this amounts to acceptance of the now well-established sociological principle that unity results not from the

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suppression of diversity but from its recognition. Historically, there is a very sound basis for this view. There have been times in England when a man had to choose between being a good churchman and loyal citizen, and this conflict of allegiances has again and again led to civil wars. To suppress differences and to try to create a false unity where in fact there is none is in reality to emphasise these differences and to give them an entirely disproportionate value ; and on this point there is to-day a consensus of opinion among enlightened men.

A Strong Argument

If then we agree that a man is a better citizen because he is a religious man, we have a strong argument in favour of sectarian educational institutions. There have no doubt been those who have maintained that religion could be taught on entirely non-sectarian basis, and indeed experiments in this direction have been made in various countries. Text-books teaching principles of abstract morality and enjoining reverence and obedience to an anonymous and unspecified deity have been published and indeed taught in schools by mystified teachers to still more mystified students, but the experiment has proved a failure.

No, religious education can only be imparted in definitely sectarian institutions, and on a sectarian basis, though of course at the same time students should be taught to respect other religions. That respect for other religions of course is definitely a part of the injunctions of Islam, which teaches that to all peoples the Almighty has at one time or another sent a prophet, *i.e.*, that all religions are parts of the divine revelation and therefore worthy of respect. This aspect of religion has been especially emphasised in the teachings of Ahmad of Qadian, which expressly enjoin respect for all religions. It is moreover for this purpose that the Prophet Day movement, seeking to bring together the followers of the various religions, has been organized.

Religious Education

The need for institutions where, as we have shown, education could be imparted on a religious and cultural basis struck

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Sir Syed Ahmad Khan and the leaders of the Muslim renaissance long ago; and it was the realization of this need that led to the foundation of the Muslim Anglo-Oriental College at Aligarh which subsequently became the Muslim University, and later of the chain of Islamia colleges and schools all over the country. Working on these lines Aligarh in early days succeeded beyond all expectations so that it came to be regarded as the premier educational institution in India, and was compared by its admirers to Baghdad and Cordova, and called by others the Oxford or Cambridge of the East.

In recent years unfortunately there has been reason to fear that Aligarh had fallen from that high estate, and was being rapidly secularized. A definitely irreligious atmosphere began to be created, religious observances fell into desuetude, and the University was rapidly being secularised, and as a consequence was losing its old prestige. For this, many things were to blame, the chief of which was the spirit of party faction, and jealousy which has proved fatal not only to Aligarh but to many Muslim organisations and institutions and with squabbles for control in the Court of the University and between office-bearers and professors, it was no wonder that discipline ceased to exist and the students became demoralized.

A Great Change

Happily there has been a great change in recent times, a change for the better. With His Exalted Highness the Nizam as Chancellor, His Highness the Aga Khan as Vice-Chancellor, Chaudhuri Sir Zafrullah Khan on the University Court and Dr. Zia-ud-Din Ahmad as Vice-Chancellor, the higher control of the University seems to have passed into the right hands, and we have no doubt that the Vice-Chancellor will receive every support in his attempt to reorganise the University and place it on a sound basis.

Dr. Zia-ud-Din Ahmad has begun on the right lines. One of his first measures has been to restore discipline, and make students understand that they must conform to the religious requirements of the college. Irreligion will no longer be tolerated, and the Vice-Chancellor is doing his best to

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restore that definitely religious atmosphere which used to be a distinctive feature of Aligarh in its best days. This is a most important reform, and one on which the success of all other reforms must depend, if one believes, as all right-minded men do, that the fear of the Lord is the beginning of wisdom. With the religious atmosphere restored, with academic discipline maintained, there can be little reason to fear for the future of Aligarh, or to doubt that it will fulfil His Exalted Highness's expectation and turn out each year a stream of broad-minded tolerant young men with a catholic outlook on life, from whom the Muslim community may hope to get true and trustworthy leaders, not those blind leaders of the blind against whom we are warned.

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PROPHETHOOD IN CONFUCIANISM

[By Soofi A. G. Nafees-ur-Rahman (China)]

Confucian analects and subsequent literature on the system of philosophy that Kung and his immediate disciples explained to mankind, have long remained in obscurity like an undiscovered and unexplored land. It was probably Dr. James Legge who gave the world their first English translation with an extended commentary, though it can, by no means, be said, that his translation is faithful to the letter.

Whether Confucius was a mere philosopher or a prophet, is a question that at once engages the attention of a student of religion, irrespective of the fact that Confucianism, as has filtered down to us, through long ages, is at present at best but a system of moral and political philosophy which, in no way, claims to be complete or comprehensive.

It is, however, not difficult to find an answer to this question. A single glance over the more important parts of Confucian analects is rewarded with indisputable evidence of the fact that not only Confucius was a Heaven-appointed Guide for his people but one who ennunciated in clearest terms the everlasting principle of the continuation of the line of prophets throughout the ages, for the moral and spiritual reclamation of mankind.

In the *Chung Yung* we find: "What heaven has conferred is called the nature, and accordance with it is called the path of duty; the regulation of the path is called instruction." While commenting upon it Chang Kang-chang says, "Being without inclination to either side is called *chung*; admitting of no change is called *yung*. By *chung* is denoted the correct course to be pursued by all under heaven; by *yung* is denoted the fixed principle regulating all under heaven."

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In the long-drawn controversy among the commentators over the correct interpretation of the teaching embodied in the *Golden Mean*, the general tendency seems to distinctly favour the view that " man is born pure-minded endowed with a nature that partakes of heavenliness and that his proper path is ingrained in him ; as, however, he is prone to swerve from the right course, sages and prophets arise from time to time to instruct him and to regulate his conduct."

Confucius claims to be one of those who are deputed to bring about the triumph of righteousness. In K'wang, a border town of Chang, Confucius was mistaken for a notoriously unpopular ex-officer, apprehended and held a prisoner. He was not perturbed in the least and calmly said : " After the death of King Wan was not the cause of truth lodged here in me ? If Heaven wished to let the cause of truth perish, then I, a future mortal, should have not been so wedded to that cause. While Heaven does not let the cause of truth perish what can the people of K'wang do to me ? (Tsze Han, chapter 5). King Wan lived some six hundred years before Confucius. Here Confucius not only identifies himself with the order of Prophets and Reformers who are charged with the mission of instructing mankind but he definitely admits of no such person having appeared in the six centuries intervening between him and King Wan.

The problems of China, it must be understood, were more of a political character than of a social nature. Civil wars, as a result as well as cause of misrule, were for long the order of the day.

The grant of heavenly emolument, naturally therefore, came to be associated with sovereigns and sage-ministers to advise and assist the rulers. In the time of Confucius a sad state of affairs prevailed in most of the petty States of China. Confucius went from door to door, so to say, and attempted to convert princes of his time to his doctrines of Government. In a poignant moment of disappointment he says, " If a truly royal ruler were to arise, it would still require a generation and then virtue would prevail." (Tzelu : chapter xii.)

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Of his own transformative influence Confucius is exceedingly sure. "If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfect." (Tsze-Lu: chapter x.)

Confucius seems to have never entertained any doubts and misgivings about his mission. Once he was advised by a recluse to withdraw from the world as "disorder like a swelling flood spreads over the whole empire and who is that will change its state for you? Then follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether." Confucius sighed and said "It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people—with mankind—with whom shall I associate? If right principles prevailed in the Empire, there would be use for me to change its state."

His disciples were firm in the conviction that Confucius was a divine Ambassador appointed to restore the moral equipoise that misrule and political strife had disturbed. Even Tsze-Kung who holds a position of secondary importance among the disciples thought of his Master in the following terms: "Were our Master in the position of the ruler of a State or the chief of a family, we should find verified the description which has been given of a sage's rule: he would plant the people and forthwith they would be established, he would lead them on and forthwith they would follow him; he would make them happy and forthwith multitudes would resort to his dominions, he would stimulate them and forthwith they would be harmonious. While he lived he would be glorious and when he died, he would be bitterly mourned." (Tze-chang: chapter xxv.)

As incitemnnt to virtuous activity Confucius laid particular emphasis on the fact that the virtuous "were sure to receive the graces of Heaven." (Chung Yung: chapter. xvii.)

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Mongtse, who is regarded as one of the pillars of Confucianism, in the course of an address to the King of Tze, advised him in the following words which clearly embody the principle of the continued appearance of divine Teachers: "In the Book of History it is said 'Heaven having produced the inferior people appointed for them rulers and teachers, with the purpose that they should be assisting God and therefore distiguished them throughout the four quarters of the empire'." (King Hwuy of Leang: part ii Ch. iii.)

Mongtse was gifted with a mastery over language, a knowledge of words that made him sit "aloft on the dias" as Ching, a great scholar, puts it. In the course of an elaborate explanation of his claims to understand words, Mongtse says to his disciple Kung-suh Ch'aw, "when a sage shall arise again, he will follow my words." (Kung-sun Ch'ow: part i ch. ii.)

Asked what he thought of Pih-o and E-yun, Mongtse said:—"These were all sages of antiquity and I have not been able to do what they did. But what I wish to do is to be like Confucius." (Kung-son Ch'ow, part i ch. ii.)

Mongtse further believed that all prophets were not of the same spiritual calibre; some excelled the others. In the above-quoted chapter he goes on to say that "the sages and prophets stand out from their fellows and rise above the level and from the birth of mankind till now there never has been one so perfect as Confucius."

Mongtse is so definitely convinced of the periodical appearance of prophets that he has no doubt as to its being a divinely established practice. To him the call of the times seems to be the one sure sign indicative of the necessity for a prophet to appear. "It is a rule that a true imperial sovereign should arise in the course of 500 years and that at the same time shall arise men of illustrious virtue. From the commencement of the Chow dynasty till now more than 700 years have elapsed. Judging numerically the date is past. Examining the character of the present time, we might

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expect the rise of such individuals in it. But Heaven does not yet wish that the Empire should enjoy tranquillity and orderlines. If Heaven wished this who is there besides me to bring it about ?"

It is noteworthy that the Chow dynasty was overthrown a little over fifty years after the death of Mongtse.

E-yin was a farmer in Sin, the present Shenchaw of Honan. Price T'ang thrice invited him to take office under him. In the words of Mongtse E-yin persuaded himself to accede to the king's request in these words: "Heaven's plan in the production of mankind is this that they who are first enlightened should instruct those who are later informed and that they who first attain understanding of principle should instruct others who are slow in doing so, I am one of Heavens's people who have first apprehended. I will take up these priciples and instruct people in them. If I do not instruct them who will do so ?" (Wan Chang : ch. vii.)

On another occasion while explaining the various degrees of excellence and virtuousness, in reply to Haousang's request, Mongtse observed that when a man of illustrious disposition possessed and exercised a regenerative influence on those around him "he could be called a sage and when the sage was beyond comprehension, he was the spirit man." (Tsin Sin : part ii ch. xxv.)

Among other works the text of Confucius consists of "The Great Learning" which is considered to be the gate by which "learners enter into virtue". The entire theme of the subject is embodied in the principle so beautifully ennunciated in the opening chapter ;— "what the 'Great Learning' teaches is to bring back to original purity, the heavenly-endowed nature ; to regenerate the people ; and to seek rest in the highest excellence." The chapter is further elucidated in the verses that follow. The commentators who were either rank atheists like Chuhsi or like Dr. James Legge

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lacking in an experience of the tranquil repose that the purified soul attains to, have only confused the meaning of the last portion thereby exposing themselves to the well-deserved attack of betraying ignorance of the transitory stages the human soul must go through before perfection and attainment to what is called peace of mind. One's attention is forcibly drawn to the state of beatitude and calm repose so lucidly described in the Holy Quran. Since the exposition of the Quranic verses under reference, as made by the Promised Messiah, the Holy Founder of the Ahmadiyya Movement, completely illustrates the striking similarity, I feel even a lengthy quotation hardly calls for an apology.

Says the Promised Messiah in his eminent work, *the Teachings of Islam*:

"The third or the last stage in the onward march of the soul is reached on attaining to the source of all spiritual qualities. The soul at this stage is called, in the words of the Holy Koran, the *nafsi-mutmainna* or the soul at blissful rest. Thus says the Koran: 'O thou the soul that hast found rest in thy Lord, return thereto, thou being pleased with Him and He being pleased with thee; enter therefore among my idealizers and enter my paradise'." "At this stage" proceeds on the Promised Messiah, "the soul is freed from all weaknesses and frailities and is braced with spiritual strength. It attains to perfect union with God and cannot live without him. As water flows down a slope with great force and on account of the momentum it gathers and the total absence of all obstacles, it dashes down with irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker and Lord."

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IS BELIEF IN GOD AN EXPLODED THEORY ?

[By J. T. Sunderland]

When president of the British Association for the Advancement of Science, Sir Oliver Lodge read a paper in which he declared :

> "We are deaf and dumb to the infinite grandeur around us unless we have insight enough to appreciate the whole, and so recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God."

In an address delivered at University College, London, Lord Kelvin (William Thompson, the eminent mathematician and physicist) related the following incident:

"More than fifty years ago, walking in the fields one day with Baron Liebig, the great German chemist, I asked him if he believed that the grass and flowers which we saw around us grew by mere electrical forces. He answered, 'No, no more than I believe that a book of botany describing them can grow by mere chemical forces'."

"To the philosopher the existence of God may seem to rest on a syllogism. But in the eyes of the historian it rests on the whole evolution of human thought."—*Max Muller.*

"In my scientific studies of the plant world I see God everywhere."—*Carlous Linnaeus.*

"Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature the more I stand amazed at the works of the Creator."—*Louis Pasteur.*

"The materialistic position, that there is nothing in the world but matter, is as utterly devoid of justification as the most baseless theological dogma."—*Thomas H. Huxley.*

"Mind is the one aspect or phase that one knows, in

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everything that exists. We can know nothing but Mind."—*Baruch (Benedict) Spinoza.*

"The belief that the Religion of Humanity (religion without God) will be the religion of the future is a belief countenanced neither by induction nor deduction. However dominant may become the moral sentiment enlisted on behalf of humanity, it can never exclude that sentiment, alone properly called religious, awakened by that which is behind humanity and all other things. No such thing as a "Religion of Humanity" can ever do more than temporarily shut out the thought of a Power of which humanity is but a small and fugitive product, a Power which was in course of ever-changing manifestations before humanity was, and will continue through other manifestations when humanity has ceased to be."—*Herbert Spenser.*

"The doctrine of Evolution asserts, as the widest and deepest truth which the study of nature can disclose to us, that there exists a Power to which no limit in time or space is conceivable, and that all the phenomena of the universe, whether they be what we call material or what we call spiritual, are manifestations of that Infinite and Eternal Power. There is a power which is revealed every moment in every throb of the mighty dynamic life of the universe. That power we call God."—*John Fiske.*

"Is there a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, sleeps in the stone, dreams in the animal, awakes in man? Does the soul of man arise from the one—this universal spirit—as man's body arises from the other—the universal matter? Do they both in like manner return to the sources? If so, we can interpret human existence."—*John W. Draper.*

"We know too much about matter to be materialists."—*Arthur F. Balfour.*

"I tell you no person can be brought into close contact with the mysteries of nature, or make a study of chemistry,

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without being convinced that, behind all, there is a Supreme intelligence. I am convinced of that. I think I can, perhaps I may sometime, demonstrate the existence of such intelligence with the certainty of a demonstration in mathematics."—*Thomas A. Edison.*

"Here is a blade of grass. What is it? What is it that has pushed it up through the soil, that has given it its colour of green, that makes it grow larger and larger every day? We say "nature" but what is that? We say "life," but what is that? Take this grass-blade, let it dry and wither, pulverize it, turn it back to dust, burn it until you have only the moisture, the gases, the minerals, that composed it, and have you the grass-blade? You have all that your senses can come in contact with; but what is the different between the dead and pulverized grass-blade and the live one? Can any man on earth explain the difference without uttering the great word God? This blade of grass is a part of the universal life and spirit that is shining from its distant suns, that is swinging the planets is their orbits, that is beating in my heart, that is throbbing in my brain, that is in this mysterious thing which we call consciouness, which enables me to think "*I*," and to ask a question. It is the same life in the grass-blade that is in the "*I*," that is in all things—Infinite Life, the Soul of the World. What other name for it is there but God?" —*Minot F. Savage.*

"I am not an atheist for three reasons. Atheism is wholly dogmatic in its attitude toward life. Atheism explains nothing, and this universe demands an explanation."—*John Haynes Holmes.*

"Definitions of God have been vanishing, idols have been tumbling, symbols have been falling away; but the Being has been steadily coming forward, from the background, looming up from the abyss."—*Octavius B. Frothingim.*

"The evidence is overwhelming that there exists an Eternal Energy, which is Intelligent and Purposeful, and which infuses and inspires the whole creation every instant of time and throughout the infinite space."—*Charles W. Eliot.*

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"If religion evolves to its final satisfaction, it turns through three stages. It is the transition from God the void (no) God to God the enemy and from God the enemy to God the companion."—*Elfred N. Whitehead.*

"This universe is not a vast machine of which we are merely insignificant cog-wheels driven by a blind force. It is an organism of which we are among the self-active constituent parts, each an individuality of his own. It is a living universe, or we could not have been brought forth by it. And it is a spiritual universe, or we would not be animated by spirit. We cannot contemplate it as a whole without being impressed by its power and majesty. And we cannot examine it in detail without being struck by its intelligence and beauty. The manner of our birth shows that it is driven by the power of Creative Love. And taking it in the whole, Truth, Goodness, Justice, Beauty, Love, form its supreme and all-inclusive character."—*Sir Francis Younghusband.*

"Until man has found God, and has been found by God, he begins at no beginning and works to no end . . . . Nothing in the universe or in man's life falls into place except with God; with God who fights with man and through man against everything that is evil; who loves us all as a great captain loves his men, and stands ready to use in His immortal adventure against waste, disorder, cruelty, vice, blind force, non-existence, everything that destroys.

"God is the end and the meaning of the universe, the only King. God's Kingdom on earth is not a dream or an uncertain project, but the inevitable destiny of mankind.

"The end and substance of all real education is to teach men and women the battle of God against unnecessary suffering—the battle which God wages through men, to make a new and better world."—*H. G. Wells.*

"All the power that impregnates the vast field of Nature is simply and entirely what religion calls God. Science may call it by grand foreign names, and tell you of refraction and polarity, electricity and gravitation; but in the dialect of reality it is still and only *God.*"—*James Martineau.*

"I am persuaded that there is something present in the

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universe, pervading every atom and molecule in it, that knows what it wants—a Cosmic Mind or Intelligence that we must take account of if we would make any headway in trying to understand the world in which we find ourselves. When we deny God it is always on behalf of some other God. We are compelled to recognise something not ourselves from which we proceed, and in which we live and move and have our being, call it energy or will or Jehovah of ancient days. We cannot deny it because we are a part of it. As well might the fountain deny the sea or the cloud. Each of us is a fraction of the universal Eternal Intelligence. Is it unscientific to believe that our minds have their counterpart or their origin in the nature of which we form a part? Is our own intelligence all there is of mind-manifestation in the universe? Where did we get this divine gift? Did we take all there was of it? Certainly we did not ourselves invent it. It would require considerable wit to do that. Mind is imminent in nature. . . Wherever there is adaptation of means to an end there is Mind.

"I see the Nature Providence going its impartial way. I see draught and flood, heat and cold, war and pestilence, defeat and death, besetting man at all times, in all lands. I see hostile germs in the air he breathes, in the water he drinks, in the soil he tills. I see the elemental forces as indifferent toward him as toward ants and fleas. I see pain and disease and defeat and failure dogging his footsteps. I see the righteous defeated and the ungodly triumphant—this and much more I see.

"And yet, I behold through the immense biological vista behind us the race of man slowly, oh, so slowly! emerging from its brute or semi-human ancestry into the full estate of man; from blind instinct and savage passion into the light of reason and moral consciouness. I behold the great scheme of evolution unfolding, despite all the delays and waste and failures, and the higher forms appearing upon the scene. I see on an immense scale, and as clearly as in a demonstration in a laboratory, that good comes out of evil; that the impartiality of the Nature Providence is best; that we are made strong by

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what we overcome ; that man is man because as he is free to do evil as to do good ; that life is as free to develop hostile forms as to develop friendly ; that power waits upon him who earns it ; that disease, wars, the unloosened, devastating elemental forces, have each and all played their parts in developing and hardening man and giving him the heroic fibre.

"God is the fact of the fact, the life of the life, the soul of the soul, the incomprehensible, the sum of all contradictions, the unit of all diversity: he who knows Him knows Him only in part ; he who is without Him, is full of Him ; turn your back upon gravity, upon air, upon light. He cannot be seen by physical eyes ; but by Him all seeing comes. He cannot be heard by physical ears, yet by Him all hearing comes. He is not a being in the ordinary, limited meaning of the words yet apart from Him there is no being—there is nothing apart from Him."—*John Burrougs.*

" Wherever science has explored the universe, it has found it to be the manifestation of a definite guiding principle which leads chaos to cosmos. Religion's name for this is God. Because the universe is a cosmos, showing everywhere guidance, continuity, dependability, therefore it cannot be the result of mere haphazard happenings. Still further, because God exists I believe also in the immortality of man's soul.

Man's soul is the highest product of God's creative power. After God has spent untold time in creating man, with a nature like His own, it is unbelievable that He purposes to extinguish him at the end of this brief span of this earthly life."—*Michael Pupin.*

" I am ready to give, as often before, the simple foundations of my belief, that the Author of Nature has not left Himself without a witness in any sane mind ; that the moral sentiment speaks to every man the law after which the universe was made ; that benefit is the uniform aim ; that there is a force always at work to make the best better and the worst good.

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"Nature is too thin a screen; the glory of the Omni-Present God breaks through everywhere.

"O my brothers, God exists. There is a soul at the centre of the Nature and over the will of man. Ineffable is the union of God and man in every act of the soul."—*Ralph Waldo Emerson.*

—*The Muslim Revival*

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STORY OF THE RESURRECTION—II

[By A. Rahman Chaudhri]

(*for continuation see February issue of the* Review of Religions)

After this supposed death of Jesus, let us examine the miracle which, it is said, was performed on the following Sunday morning. To understand and appreciate fully this miracle it is necessary to know the names of those who participated in what took place after Jesus was put in the tomb. The two Marys are, Mary Magdalene and Mary the mother of James. Mary, them other of Jesus, is never mentioned. Salome is Zabedee's wife, the mother of James and John. Joanna is the wife of Chuza, Herods' steward. Let us further see how the Gospel writers report the event.

In Matthew the two Marys come to see the sepulchre at a time when the day is beginning to dawn. Then in the presence of the watch there occurs an earthquake, while the "angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it, and his countenance was like lightening, and his raiment white as snow." The watchers it is reported fainted away for fear of him, while the angel himself speaks to the women about the rising of Jesus from the dead, upon which they run to tell the desciples of this fact. On the way Jesus meets them and they hold him by the feet. Jesus asks them to go and give the message to his brethren to see him at Galilee.

According to Mark "it is very early, when the sun was risen when the two Marys and Salome, who with spices bought overnight, reach the tomb where they find the stone rolled away." As they walked they had been talking and wondering as to who would roll away the stone for them. They enter the tomb and see a young man on the right side wearing a white robe. He speaks to them. They get frightened and flee away from the tomb and say nothing to anyone. Mark confuses his first account by the addition of a second one in which he says that it was Mary Magdalene to whom Jesus first appeared and who went and told the disciples who naturally disbelieved.

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According to Luke it is early dawn when the two Marys and Joanna and other women reach the tomb with spices. On their arrival they find the stone rolled away. They go into the sepulchre where they find the body missing. As they are wondering at this, two men in dazzling apparel stand by them. All the women tell the disciples who disbelieve this. Peter runs to the tomb, looks in, and does not find Jesus and goes home wondering.

According to John Mary Magdalene comes to the tomb while it was dark. As soon as she finds the stone taken away she runs back and informs Peter and John about the removal of the body. They run to the sepulchre where John who reaches first, stoops, looks in, and sees the grave-clothes lying. Peter enters the tomb and finds the body-wrapping lying in one corner and the head-wrapping in another. John goes in too, sees and believes. After this the disciples go home while Mary, who has been weeping so far outside, now stoops and looks in. She sees two angels dressed in white sitting at either end of the place where the body had lain. They speak to her and she returns homeward. On her way back she finds Jesus standing but she does not recognize him. Supposing him to be a gardener she inquires of him about Jesus. On this Jesus speaks out and calls her by name. She then recognizes him and proceeds further to touch his feet but he forbids her to do so.

These are the four different accounts which we gather from a book which we are told was written under divine inspiration. The points of similarity that appear in these statements are these:—Jesus disappears from the sepulchre early on Sunday morning; Mary Magdalene is always present, the tomb is described to be empty; there is a white or dazzling apparel; and a communication is made in words. As regards the points of difference these are numerable and need not be mentioned.

According to Matthew Mary Magdalene and the other Mary go to see the tomb. According to Mark they are accompanied by Salome as well. Luke speaks of the two Marys as well as Joanna and other women all going to the sepulchre. John says that only Mary Magdalene went there. In short in John there is one woman; in Matthew two; in Mark three; in Luke three, but not the same three and others besides.

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Matthew's Mary Magdalene, with her attendant Mary finds the tomb closed when it began to dawn while John's Mary Magdalene finds it open when it was yet dark.

The women reach the sepulchre "while it was yet dark" according to John; "as it began to dawn" according to Matthew, "at early dawn" according to Luke; "very early when the sun was risen" according to Mark.

Matthew's reports only the presence of one angel, Mark speaks of a young man. Luke says there were two men who were afterwards called angels by the women. While John mentions two angels. (Young men dressed beautifully look like angels.)

According to Matthew the angels sat upon the stone outside. Mark says that the young man was inside the sepulchre. Luke informs us that the two men stood by themselves. John's two angels on the other hand were sitting. But the most extraordinary thing about these angels is that Peter and John never saw them. Although we see them to be most particular in their account of the grave-clothes, describing just how they lay, yet not a word about angels.

Matthew states that the two women met Jesus on their return from the sepulchre. Mark says that only Mary Magdalene saw him first but does not say when and where.

John points out that Mary Magdalene did not see Jesus nor angels till her second visit to the sepulchre, but we are not sure whether it was Jesus or the gardener whom she saw for he did not allow her to touch him. Luke on the other hand says that Jesus was not seen at all by Mary Magdalene but that he made his first appearance to Cleopas and another person on the road from Jerusalam to Emmaus. Paul says that he was first seen of Cephas; then of the twelve but he makes no mention of Mary Magdalene or any other woman.

Matthew says that when the two Marys saw him they held him by the feet, but John says that Jesus would not be touched.

Luke informs us that Peter went alone to the sepulchre after the angels were gone, but John says that another disciple

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ran with him and they both entered the sepulchre before the angel came.

Examining Matthew's statement it is strange to note that contemporary history is absolutely silent about the occurrence of any earthquake at that time, but that all of them suffer it to "pass by, unheeded like a summer cloud." In another statement of his the angel is described to have descended from heaven. What became of him afterwards? For what purpose did the angel undertake such a journey? Did Jesus require his immediate assistance before he could get out? Could not he "unto whom all power was given" remove the stone himself? For certainly it could have been no pleasant job for this angel to leave his comfortable seat in heaven, to come and sit upon this nasty cold stone; or was his terrific presence deemed necessary to frighten away the watch that Jesus might be enabled to rise without any molestation? Certainly not, for it is said that when Jesus was alive, he could by a look, easily strike down to the ground backward a whole band of armed soldiers: (John xviii 6), and here his looks would certainly have terrified them all the more, had they seen him rising from the dead. Moreover it is difficult to understand why it was sought to frighten away the watch, who would have served as a far better witness of Jesus' resurrection, had they seen him rising than those of his own party. The fact is that no one saw him rising; for the angels had frightened away the watch and the women did not come until *after* he was risen.

Further we see in Matthew's statement that the keepers for fear of the angel were shaken and became as dead men. But on the other hand we also note that these keepers had life enough to run into the city to acquaint the chief priests with all these unaccountable things.

What effect had the angels and the earthquake produced? Was the entire city converted thereby? No, it certainly had no effect even upon the watch men, for these men, who had become dead through fright and terror at the sight of the angels and or at the occurrence of the earthquake, now became most bare-faced liars for the sake of a paltry bribe, and said that the disciples

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came by night and stole away the body as they were sleeping. The whole story looks absurd. The watch man could not go to sleep and if they had done so they could not have confessed their fault as the confession was certain to bring them dire punishment and if they had actually seen a miracle as claimed by the Gospels then they could certainly not have accepted a bribe and told a lie so early after having seen a miracle.

Truth is crystal clear and requires no advocate but where such manifest confusion exists which report should one believe and which not when all of them are written under divine inspiration.

It is impossible to gather true facts from the Bible. Was the sun risen when Mary went to the sepulchre or was it yet dark? Did she go alone or with others? Did Peter enter into the sepulchre or not? Was there a young man there or an angel, or two or only one that was sitting or standing inside or outside the sepulchre? Did the women merely go to see the tomb or did they go to anoint the body? Did Jesus first appear to Cephas or to Cleopas or to Mary Magdalene? Did Marys really hold him by the feet or did he not allow them to touch him? The inconsistencies are really many and amazing.

Moreover what use was there of showing such a miracle when it did not produce any effect upon the mind of the unbelievers. For what purpose was the miracle wrought when Jesus already knew that though one might rise from the dead yet they would not believe (Luke xvi 31). Those who believed in him needed no miracle at all.

Again we find in the Gospels that this sign was promised to the Scribes and Pharisees by Jesus, but it was not shown to them according to the promise, for the Bible tells us that he was never seen by anyone of the evil generation after his rising.

The fact that Jesus did not appear to the Jews in person after his resurrection robs it of all its significance and sanctity which the Church attaches to it. Instead of slinking

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away to an unknown place or rising up to heaven he ought to have gone to the Pilate and to the Jews and severely rebuked them for what they did to him, in fact, this act of his alone would have sufficed to convert the whole of Judea to Christianity and his followers would have been spared that heartless persecution which they suffered at the hands of the Jews and of the Roman emperors. The fact that after the resurrection every effort was made by Jesus and his disciples to keep it hidden from the Jews proves beyond the shadow of a doubt that the resurrection was not to heaven but to a place from where, if the Jews had known it, they would have dragged him again to the accursed death on the Cross.

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NEED OF THE HOUR

[By Mr. Ali Muhammad, M.A. (Edinburgh)]

If we review the conditions of the modern world we will find that the present epoch is characterised by the wonderful achievements of Science so much so that the countries of the world have become closely knitted together. Wireless Telegrapy, Radio, Trans-Oceanic and Continental Aeroplane Services, etc, in fact, various improvements in the modes of land and sea travel have made the nations of the world a closely compact body.

The net result of these numerous wonderful scientific discoveries have engendered among men a materialistic outlook on life and have made them wordly-minded and irreligious. The comforts of life which have followed the onward march of Science have led people to think less and less about the Creator of the Universe and more and more about the joys and pleasures of life and have made them forget the aim and object of their creation, *viz.*, to realise and worship God alone and dedicate themselves to the service of Humanity.

No doubt during the last fifty years there has been in various parts of the world a reawakening of the religious spirit which has taken a material shape in the form of conferences of religion such as the historic 'The World's Parliament of Religions' held at Chicago in 1893, Basil Conference in 1904, a Conference at Oxford in 1908, another at Leiden in 1912 and finally a Conference of 'Religions of the Empire' held in 1924 at the occasion of the British Empire Exhibition held in Wembley, London, and in the establishment of various societies such as the Brahmo Samaj, the Theosophical Society and such new cults as Unitarianism, Christian Science, Spiritualism, etc. These various manifestations of religious activity in different parts of the world which have in some way or other contributed to the betterment of the religious and moral outlook of mankind, were, to my mind, only so many stepping stones to the religious progress of mankind and to its preparation for

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realizing fully and thoroughly the fact that the salvation of humanity lay mainly in accepting Islamic principles as represented and interpreted by the Ahmaddiyya Movement.

Owing to various causes the pristine purity and the highly uplifting spirit of the Islamic faith which 1300 years ago wrought such a mighty transformation among people steeped in all kinds of vices and raised them to the high pedestal of spiritual progress and moral and material prosperity and made them the torch-bearers of light and learning for the rest of the world, has become dim and unable any longer to lead the world.

The different sects that grew up in Islam disturbed its glorious solidarity and marred its unique potentiality of leading humanity on the path of peace, progress and prosperity. Therefore it was divinely ordained that on the one hand to knit together all these sects of Islam into one united and compact body and on the other to revive that "certainty of faith" which had made the Muslims the makers of a new world-order, a world Teacher, who was to be known as the Promised Messiah and Mehdi should arise as Judge and Arbitrator to pronounce his judgment on the various doctrinal differences which had rent asunder the solid bulwark of Islam into so many sects and to lay the foundation of Universal Peace and Brotherhood by expounding to the world the hidden beauties of the Holy Quran and the articles of Faith and Principles of Action of Islam.

Now the essence and spirit of Islam does not lie in believing only in a few dry doctrines and dogmas but in possessing a living faith which makes us reflect in our lives Divine attributes and in imbueing ourselves with divine morals. The pith and kernel, the sum and substance of Islam, as beautifully described by the Holy Prophet in his famous saying تخلقوا باخلاق الله is the development by a person of divine attributes in him.

The supreme need of the hour is, therefore, on the one hand to give practical shape to the all-comprehensive teachings and code of guidance which the Holy Quran offers and on the other to create a soul-stirring and dynamic faith in the

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Unity of God.

It is only when mankind realises the supreme principle that there is only one Supreme Being Who neither begets nor is begotten and Who, in fact, is the Creator both of matter and soul and Who never descends to earth in the form of a human being for the regeneration of mankind but instead chooses one from amidst His creatures and entrusts him with that grand mission and Who is the God of not any particular nation but of all the peoples, that the world shall witness the dawn of the long awaited spiritual millennium.

It is of paramount importance that Humanity should understand and realize, if at all it is sincerely hankering after World Peace and Universal Brotherhood, that Allah Who is رب العالمين *i.e.*, the Creator, Developer and Sustainer of all the worlds, has made no discrimination between His servants in the distribution of His spiritual favours just as He has never made any discrimination in the distribution of His physical favours and just as all the peoples of the world irrespective of their creed, colour or country have equally benefited by sun, air, water, etc., similarly God's spiritual blessings and favours have equally favoured all sections of humanity. In accordance with this immutable law God raised His Messengers in different parts of the globe at different times. He raised Confucius in China, Zoroaster in Iran, Buddha and Krishna in India, Moses in Egypt, Jesus in Palestine and last of all He raised the greatest of all His Messengers—Muhammad, in the sandy desert of Arabia. That law still holds good. And God raised Ahmad of Qadian in India in our own time to renew the work of his predecessors in the prophetic office. The moral and spiritual ills of the world are beyond the power and capacity of the priests, poets, politicians and philosophers to heal. It is hopelessly reeling back into the morass from which the prophets of yore had taken it out and is sinking down again into the Slough of Despond from which they had rescued it. Ahmad has come to fill the void which the materialistic godloss western civilization has caused in the spiritual and moral

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lives of men and to give sight and light to those that are groping in darkness and hearing and tongue to the deaf and the dumb.

Let not any one think that I make this bold assertion because I am a Muslim. No. I say this because of the inner conviction and enlightenment that I have acquired from my own personal experience by the grace of God. For, from an ardent believer in Islam as the only religion for the salvation of mankind, I, as a consequence of my long stay in the West and by coming into contact with people of various religious views became an equally ardent admirer of Theosophy. But on my return from England and after probing deep into the matter the conviction was borne in upon me that Islam as represented by the Ahmadiyya Movement was an all-comprehensive religion which embodied the essential truths of all religions.

The force of my conviction urges me therefore to mention that the expected World Teacher and the Promised Messiah and Mehdi has already appeared in the person of Hazrat Mirza Ghulam Ahmad Saheb of Qadian, Punjab. He was not the bearer of a new religion, but was sent for the service, the regeneration and the propogation of Islam and for leading mankind to God through Islam.

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BOOK REVIEW

Muhammad the Prophet, an Essay, *by F. K. Khan Durrani.*

This little book deals with a few aspects of the Holy Prophet's most variegated life. Though small in size and volume it is pregnant with original and highly stimulating ideas and is written in a clear, vigorious and captivating style. Mr. Durrani has done well in departing from the hackneyed practice of the writers of the 'lives' of the Holy Prophet in burdening them with details for which the general reader has no use and which only tax his patience. The Essay is, indeed, a great addition to the existing useful literature about the Holy Prophet.

But to say this is not to agree with all the ideas expressed in the Essay. While fully agreeing with Mr. Durrani that the Arabs of the Prophet's time possessed great virtues and "fresh from the lap of nature and unspoilt by any civilization" were eminently fitted to receive the indelible imprint of that Son of the Desert who was destined to be Humanity's Greatest Teacher and only exemplar for all time, it is not possible to make light of their many and fearful vices. Nor have we been able to understand how to show, as Mr. Durrani has tried to do, that Islam was not an Arab movement but a world movement, it is necessary to belittle that wonderful moral and spiritual revolution which the Holy Prophet brought about among the Arabs and to which even some of his greatest enemies have paid their tribute. The idea is startlingly original that "the worship of idols is a harmless folly" and "absence of faith in the hereafter however disquieting to the religious doctrinaire, has little interest for the student of cultural history, and if a nation is morally sound otherwise, the absence of the belief does not do much harm." Belief in the hereafter is one of the basic principles of Islam and second only in importance to belief in the existence of God and we do not think that a nation can be really morally sound without such a belief on which is based the whole outlook on life of a people.

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Mr. Durrani has devoted a long chapter to dealing with the Prophet as a patriot and it seems incongruent to lay so much stress on the patriotism and nationalism of a Teacher whose message was not for one nation or race but for the whole of mankind and it appears equally inconsistent for a man who "talked with his followers and walked with them, mixed with them and sat with them with perfect freedom, as if there was no difference at all" to be depicted as being addressed by one of them as "Your Majesty". The Holy Prophet was never addressed as such by Jabir bin Abdullah or any other Muslim. Mr. Durrani's otherwise beautiful book suffers at places from indiscreet remarks and undignified veiled insinuations about Indian politics and some religious leaders. It can be had from the office of the *Truth*, Railway Road, Lahore. Price Rs. 2.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E. Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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